A SERMON

Preached in a

Country-Audience

On the late Day of

Fasting and Prayer.

JANUARY 30.

By a Priest of the Church of *England*.

Μᾶλλον βοηθοῦμεν τοῖς βασιλεύουσιν ὑπὲρ οἱ δυνάμενοι στρατεύεσθαι, συμπονοῦμεν δὲ τοῖς πράγμασιν οἱ μετὰ δικαιοσύνης ἀναφέροντες προσευχάς. *Orig. contra Celsum lib.* 8.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Psal. 34. 15.

LONDON,

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IMPRIMATUR,

Feb. 20.
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A SERMON

Preached in a

Country-Audience

On the late Day of

Faſting and Prayer,

JANUARY 30.

1 Tim. ii. 1, 2.

I exhort therefore that firſt of all Supplications, Prayers, Interceſſions and giving of thanks be made for all men:

For Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.

I Know no time more ſeaſonable to recommend to you this great and general Duty of Prayer, Prayer for our ſelves and others, Prayer for the whole body of the Nation, *prayer for all men*, than upon this day of Solemn publick Faſting and Prayer.

I know no time more ſeaſonable to recommend to you the eſpecial duty of Prayer for Kings and Magiſtrates, than upon this day which gives us ſo ſorrowful a remembrance of the fatal fall of the beſt of Princes, and therein too evident a proof of the great dangers that even ſuch are expoſed to, and conſequently of the great need they ſtand in of our Prayers. And I know no words more proper to mind you of the duty of Prayer in general, or of this particular duty of Praying for Kings and Governours, than theſe of our Apoſtle: which contain a fatherly admonition of *Paul*, the aged, to his Son *Timothy*, That in the overſight of his Dioceſs he would take ſpecial care that ſolemn Prayers be duly put up to Almighty God in the ſeveral aſſemblies of Chriſtians.

1. *For all Men*, not only for Believers, but for Infidels; not only for Friends and Relations, but for Enemies and Perſecutors.

2. For Men of Place and power, *for Kings and all that are in authority.* After which,

3. He propounds a motive to procure Prayers for ſuch eſpecially, *viz. that we may lead a quiet and peaceable life in all godlineſs and honeſty*; That holineſs and righteouſneſs may be ſo encouraged and promoted by the religious care and zeal *of thoſe that are in authority, that we may enjoy the fruit of righteouſneſs, which is peace, and the effect of righteouſneſs which is quietneſs and aſſurance for ever.*

Iſa. 32. 17.

I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions and giving of thanks be made for all men: For Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.

Theſe ſeveral words, *Supplications, Prayers, Interceſſions*,

ceſſions, are generally underſtood to ſignify ſeveral ſorts of Prayer; The firſt Δεήσεις, *deprecations* of evil, whether of ſin, or puniſhment. The ſecond προσευχαὶ, *petitions* for all thoſe good things which reſpect either this preſent life, or that which is to come. The third ἐντεύξεις Interceſſions or Praying for other Men. To be ſure under them with that other of *Thankſgiving* our Apoſtle comprehends all kinds of Prayer, which he would have uſed in its proper place, for its proper ends and purpoſes.

We need not diſtinguiſh nicely of the different ſenſe of each word, becauſe the Apoſtle might well uſe three words of the ſame, or very near the ſame ſignification, the more throughly to commend to us, and the more earneſtly to preſs upon us, the neceſſity and benefit of devout, fervent, and conſtant *Prayer: I exhort therefore that ſupplications, prayers, interceſſions be made*, and I exhort it before all other things as the principal duty of Religion, which is to take place of all the reſt. *I exhort to it firſt of all, &c.*

In my diſcourſe upon this ſubject I ſhall ſpeak,

1. Of the duty of Praying for all Men.

2. Of our particular obligation to pray for Kings, and Magiſtrates.

3. I ſhall make uſe of the motive in the Text, together with ſome others, to enforce this expreſſion of our Loyalty, by praying for the King and his Miniſters.

1. It is a Chriſtian duty to Pray for all Men, for all ſorts and conditions of Men; for Heathen and Jewiſh Infidels, as well as for believing Chriſtians; for all, that err and are ſeduced, as well as for thoſe that are ſound in the Faith; for our enemies and perſecutors as well as for our friends and relations; We are to pray for the

conversion of the one, as well as the confirmation of the other; for reconcilement to our Enemies, as well as for the continuance of amity with our Friends.

St. *Chrysostom* upon this place laments not only the narrowness, and contraction, of this charitable devotion, but also the total defect of it in many Men, and the contrary vice in some: Some upon all occasions pray against, and curse their Neighbours, wishing evil may befal them; others think they do very well, if they pray for their friends and acquaintance, for those that have done them good, or are like to do so. The first sort pray like Heathens, the second but like Jews at best. Μάθωμεν εὐχεσθαι ὡς χριστιανοί. Let us learn to pray like Christians, not only forgiving our enemies, but beseeching God to forgive them too; That we may say with the Apostles, *Being reviled we bless, being persecuted we suffer it, being defamed we intreat*, παρακαλοῦμεν, We endeavour to pacify them by mild and soft answers, say some Interpreters; we pray to God for them, we beg that he would pardon them, and turn their hearts, say others. The good Christian practiseth both: *He is gentle towards all men, and prays for those who despightfully use him and persecute him.*

Ἑλλήνων εἰσὶν αἱ τοιαῦται εὐχαὶ, Ἰουδαίων ἐπῆραι αἱ λιτανεῖαι.

1 Cor. 4. 12.

This is the Glory and excellency of the *Christian Spirit*, by this it bore up and maintained its reputation and renown, when the world was most bent to blast and destroy it; By this it got ground of the Heathen Philosophy, made its way through all the opposition of Arms, and Arts, and took possession of *Greece* and *Rome*, the most powerful and the most learned parts of the world. For nothing ever gained a greater esteem, or procured better entertainment for the Gospel of our Saviour, than the patient sufferings of its primitive professors, and their unparalleled kindness to

to their moſt malicious and bloody Perſecutors; and it hath been obſerved throughout all ages, that *Patience, Prayers* and *Tears* have been the Churches moſt ſerviceable weapons.

Great profeſſors of Religion, 'tis true, have conquered by other Arms; but theſe alone make Religion it ſelf victorious; Theſe keep the Crown upon its head, maintain its Royalties, uphold its Honour and Dignity in the World; Theſe *ſet Chriſt upon his throne indeed*, and eſtabliſh his Kingdom in the hearts of Men. And what did ever more ſhake and weaken the intereſt of Religion, than the zealous endeavours of high pretenders to promote it by violence and force of Arms? When inſtead of *Exhortations* to *Supplication, Prayer and Interceſſion*, We have heard of nothing, but *curſe ye Meroz, and to your tents O Iſrael*: nothing but encouragement to Mutiny, inſtigations to Sedition, and beatings up for Rebellion, and all this under the colour of Religion, and a goodly talk of Reformation; but how much this tended to the ſcandal and real damage of Religion, to the planting and watering of Infidelity and Atheiſm, we ought this day eſpecially to conſider and bewail: And in our ſad review of the calamities of the late Civil War, nothing ought to afflict us more, than the impairing of the credit of Religion thereby; though thanks be to God there is no juſt reaſon that this ſhould in the leaſt touch or blemiſh the Honour of the *Proteſtant Religion*; for we know now too well whence the Doctrines come of Rebelling againſt, of depoſing and murdering of Kings; we know the Plot of this days bloody Tragedy was laid at *Rome*, and acted by the Sects of their making among our ſelves.

As in the murder of King *Joaſh*, of which we read, 2 *Chron.* 24. 26. we are given to underſtand that none

none of the Professors of the true Religion had any hand in it; None of the Israelites, but *Zabad* the *Ammonite*, and *Jehozabad* the *Moabite*: So we may say of the crying wickedness of this day, No true *Protestant* had any thing to do in it, none but *the Agents and Emissaries of Rome*; none but a faction influenced by *Jesuitical* principles. But this by the way.

I proceed to suggest some motives to this duty of *praying for all men*, and particularly for our Enemies, those who are thought least to deserve it.

We are to pray for all Men,

Membra sumus magni corporis, Natura nos cognatos fecit. Seneca.

1. Because we all partake of the same common nature, and are Brethren of the same Heavenly Father, *who of one blood hath made all the nations of the earth*, and still doth protect and preserve them by a gracious and careful providence.

2. All Men have an interest in the *Redemption* of the common *Saviour* of the World, they are bought with the same inestimable price, the *precious blood of the Son of God, who would have all men be saved and come to the knowledge of the truth*, as it follows a little after my Text, and again *verse 6. Who gave himself a ransome for all*: So that the Rich and the Poor, the little and the mighty ones of the Earth meet together, and God is not only the *Creator*, but the *Redeemer* of them all.

3. All Men stand in need of *Prayers*, and are capable of receiving benefit by them; and therefore we are not to withhold this charity, especially considering,

4. That hereby we may do a great deal of good at a very cheap rate, at little or no cost and expence. No Men have Estates to relieve all; Some Mens will allow them to give Alms, but to few; Others have little or nothing to spare for any; But there is no Man

so

ſo poor, but he may expreſs this charity, not only to ſome, but to all men. *Paupertas impenſæ impedimentum, voluntatis non item.* Poverty indeed doth diſable our *Beneficence*, the bounty of the *hand*; but not our *Benevolence*, the bounty of the *heart*, our good will and our good wiſhes. By them the Poor may relieve the Rich, the mean and low ones, the high and mighty of the Earth; by them we may do good to thoſe whoſe faces we never ſaw, and whoſe complaints we never heard; Our *Prayers* are under no confinement, they can viſit the diſtreſſed afar off, as well as thoſe that are near, and by them our charity may embrace all the World. Who would not be a Benefactor when ſo little goes to make him one? Who would not be forward to oblige all mankind when he may do it ſo eaſily?

Simplicius.

I know ſome will be apt to complain, that praying for enemies, for the ſpightful and cruel, for ſuch whoſe malice is levelled againſt our Perſons and our Religion, is *a hard ſaying*: but to facilitate this duty, let ſuch conſider,

1. That herein we imitate, and are made like to our Heavenly Father, in whom alone goodneſs is perfect. "How is he every day blaſphemed and diſhonoured? "provoked ſometimes by Believers, as well as Infidels, "both in word and deed? What doth he do hereup- "on? Doth he preſently extinguiſh the light of the "Sun, and arreſt the Moon in its courſe, daſh the Hea- "vens in pieces, and tear up the foundations of the "Earth? Doth he dry up the Sea, and ſtop the running "of the Springs? Doth he mix and confound the Air "and the other Elements? None of all this; but con- "trariwiſe he cauſeth his Sun to ariſe; he gives rain "and fruitful ſeaſons; he produceth nouriſhment out "of

οὐχ ὁρᾷς πόσα καθ' ἑκάσην ἡμέραν ὁ θεὸς βλασφημεῖται, πόσα ὑβρίζεται καὶ παρὰ τῶν πιστῶν καὶ παρὰ τῶν ἀπίστων. &c. *Chryſoſt.*

"of the Earth, for blaſphemers, ungrateful wicked "Men, and perſecutors, and that not for one two or "three days, but throughout the whole courſe of their "lives; Let us go and do likewiſe ſo far as humane "frailty will permit. We cannot make the Sun ariſe up- "on the World, but we may by our *Prayers* derive "ſomewhat of Gods infinite goodneſs upon it; we can- "not give rain, but we may forbear pouring out curſes; "we cannot give food perhaps *to our enemy when he* "*hungers*, yet we may forbear revenge and injury. If we can do him no other real good, ſtill we may pray for him, and by this, we ſhall in ſome degree, reſemble our Father which is in Heaven.

2. We hereby conform to the pattern, as well as to the precepts of our bleſſed Lord and Maſter, who was not provoked to any impatience under his ſufferings by the higheſt affronts and indignities that were put upon him, or to any expreſſion of ill will towards thoſe that inflicted them; *He was led as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo opened he not his mouth*, more than to pray for thoſe that crucified him, *Father forgive them for they know not what they do*. This humility, and condeſcenſion of kindneſs was the height of his Glory: and truly it is the ſingular excellency and perfection of his Religion, as hath been already intimated, that it inſtructs us to imitate this charity of his. For your further encouragement I might ſet before you the examples not only of the fortitude and patience, but of the admirable charity of many holy Martyrs in ſeveral ages of the Church. But I ſhall at this time only point you to the great Martyr of this day, and it is very obſervable what high degrees of this truly Chriſtian Charity warmed his Royal heart, how full he was of compaſſion towards his moſt cruel,

and

and deadly enemies, not only praying for them upon the ſcaffold, but in his Cloſet devotions: *Thou who madeſt thy Son a Saviour to many that Crucified him, O let the voice of his blood be heard for my murtherers, louder than the cry of mine againſt them.*

After all this ſome perhaps may ignorantly alledge that of our bleſſed Saviour, *John* 17. 9. for a diſpenſation in this caſe, if not for a contrary practice, *I pray for them, I pray not for the world, but for them which thou haſt given me.* But we are not by theſe words to underſtand that our Saviour did wholly leave wicked men out of his prayers, but he preferred his Apoſtles and faithful ſervants before them, theſe were neareſt his heart, and peculiarly dear to him: and as there are degrees in Gods kindneſs, ſo may and ought there to be in our prayers; whileſt we pray for all men, we are to pray more eſpecially for ſome.

1. For our kindred, near relations and intimate friends. With what ardency, and tranſports of zeal *Moſes* and St. *Paul* prayed for ſuch, we read *Exod.* 32. 31, 32. *Rom.* 9. 3.

2. For the Church of God, for the whole congregation of Chriſtian people. The City of *Jeruſalem* was heretofore honoured above all the Cities of the world, by Gods placing his name there, and by that ſolemn worſhip, which was there performed to him, when the Tribes came up thither thrice a year, *&c.* Upon which account it was a Type of the true Church, and the whole company of Gods faithful people are called, *the houſe of Jacob, and the inhabitants of Jeruſalem. The Heavenly Jeruſalem.* And therefore they were to pray for the Church under this title, *Pray for the peace of Jeruſalem, Pſalm* 122. 6, 7. *Peace be within thy walls, and proſperity within thy Palaces, &c.* The Lord

Zach. 12. 1
Heb. 12. 22.

Isa. 62. 6, 7. would not *have them hold their peace, for Jerusalems sake, nor give him any rest till he made it a praise in the earth.* And it was a most fervent and pathetical Dan. 9. 16. *Prayer*, that of *Daniel's*, *O Lord, according to all thy righteousness, let thine anger and fury be turned away from thy City Jerusalem thy holy Mountain, because for the sins and the iniquity of our Fathers, Jerusalem and thy people are become a reproach to all that are about us.*

And doubtless we under the Gospel, have all reason to own the same or greater obligations, to pray for the Peace and prosperity of the Church of God; and if we are not wholly devoid of the spirit of Christianity, we shall express a sympathy with our fellow members, *rejoycing with those that rejoyce, and weeping with those that weep*, praying most affectionately for those of the same holy communion with our selves, that God would be pleased to confirm them in his truth, keep them sound in the faith, succour them by his grace, defend them by his power, *deliver them from every evil work, and preserve them to his heavenly Kingdom.*

Ephes. 1. 17, 18, 19. Epes. 1. 3, 4.

For this, among others, we have the example of our Apostle *praying* for the Churches, as well as desiring their *prayers* for himself upon all occasions, particularly when he foresaw that he should meet with enemies in *Judea*, *Rom.* 15. 30, 31. This is left upon record, as an honourable testimony of *Epaphras* his *zeal* for the Church and people of God, *That he laboured fervently for them in prayer, that they might stand perfect and compleat in all the will of God.*

Col. 4. 3. 1 Thes. 5. 25. Col. 4. 12, 13.

Obj. But it may be objected against this part of our discourse, that there is no such need of praying for the Church, because God hath undertaken to secure it, promising, *That the gates of Hell shall not prevail against it.* *Answ.*

Mat. 16. 18.

Anſw. It is true, Chriſts Church ſhall never totally fail, but no particular Churches ever had a Patent of perpetual preſervation: The decays and ruins of the Eaſtern Churches are a deplorable inſtance of the contrary, and what hath been done to one Church, may certainly be done to another; what hath been done in *Aſia*, may be done in *Europe*. Nor is that Church exempt which calleth her ſelf the *Mother and Queen* of the reſt; but as ſhe is fallen already in a ſad degree from her *firſt love*, from her *truth* and *purity*, ſo may ſhe ſoon be caſt down from her *pomp* and *glory*. And indeed when we conſider her Apoſtaſie from the Primitive Faith, in many particulars, we underſtand what great need there was, of that early caution of the Apoſtle, *Be not high minded, but fear.* But to ſay no more of that now. All Gods promiſes of not fayling and forſaking his people are made with this reſerve, that they do not wilfuly depart from him. As the Prophet ſaid unto *Aſa, The Lord is with you, while you are with him, and if ye ſeek him, he will be found of you; but if you forſake him, he will forſake you.* In which reſpect, without naming any others at preſent, we ſee there is great reaſon that in our prayers and ſupplications for all men we intercede eſpecially for the Church of God, in ſome ſuch words as thoſe of the Prophet, *Spare thy people, O Lord, and give not thine heritage to reproach.*

Rom. 11. 20.

2 Chron. 15. 20.

Joel 2. 17.

3. We muſt pray more eſpecially for that part of the Church of God among our ſelves, becauſe a natural, and a civil added to the Chriſtian relation, ſtrengthens our obligation to this duty. *For my brethren and companions ſake I will now ſay Peace be within thee.* We that are united in the ſame *civil*, as well as *religious* intereſts, muſt needs ſuffer, or proſper together, and therefore ought to unite in mutual interceſſions, to pray

Pſal. 122. 7.

moſt affectionately, for one another and the whole
Jere. 14. 9. body of the kingdom, *That the God by whoſe name*
Zach. 2. 5. *we are called would not leave us, but be a wall of fire*
Pſal. 147. 3. *round about us, and the glory in the midſt of us, that he would ſtrengthen the bars of Sions gates, and bleſs all her children within her*; That he would protect his ordinances, maintain his truths among us, and continue his gracious preſence with us; that he would preſerve the beauty and ſtability of religious government, that errours and hereſies may not infeſt the *Church*, nor injuſtice, treachery, rebellion, diſorder the *State*; but that the *Tabernacle* and the *Tribunals*, religion and policy may mutally ſupport and adorn each other; That our *Jeruſalem* may be a City compacted and at union within it ſelf, that we may not by any trifling or peeviſh differences among our ſelves open a breach for the common enemy to enter in at, but that we *may*
Phil. 1. 27. *ſtand faſt in one ſpirit, and with one mind, ſtriving together for the faith of the Goſpel*, that we may *contend earneſtly for the faith once delivered to the Saints*; that by all honeſt and orderly endeavours we may joyn together to defend and promote the religion of Chriſt and his Apoſtles, the religion of the firſt and pureſt ages, the religion which the Church of *Rome* hath ſo groſly corrupted, the religion which the Church of *England*, with others, hath ſo happily reformed, the religion which the blood of ſo many Martyrs in the days of our Grandfathers bore witneſs to, the preſent eſtabliſhed religion of our Country, known to the world by a name which I hope we ſhall never be afraid or aſhamed to own; *The Proteſtant Religion.* For the flouriſhing of this religion, for unity and love among all its profeſſors we ought earneſtly and importunately to pray; Eſpecially at this time, this difficult and dangerous

gerous time, now when thoſe who have ſo long envied our Churches proſperity, are ſo deeply engaged to extirpate and deſtroy it; ſeeing their diſſembled enmity can no longer conceal it ſelf, but breaks out in rage and violence, ſeeing their malice is already blooded, the courage of their cruelty heightned by ſucceſs, and every day ready to fly in the face of all that ſhall oppoſe them. In this time of our fear and diſtreſs, every man ought to ſtand upon his guard, and if we are allowed no other weapons of defence, or oppoſition, yet not to fail *to liſt up holy hands in prayer to cry mightily unto God*, to implore his help when all other fails. Now the Clouds follow after the rain, and new Storms gather every day, and Mens hearts generally *fail them for fear, and for looking after thoſe things which are coming on the earth.*

It concerns us I ſay now if ever to pray like Men at Sea, like men in a Tempeſt (to whom a little Religion will ſupply a great devotion) That God would be pleaſed to keep the Ark of his Church ſtill above water, ſupport a ſinking State, calm all our fears, and comfort our hearts with a bleſſed proſpect of peace and ſettlement. That he may do ſo, I ſay again it concerns us to pray with the poor diſtreſſed Mariners in *Jonah*, *We beſeech thee O Lord, we beſeech thee, let us not periſh*; yea it concerns us to awake our ſecure Neighbours and Friends, that either are not apprehenſive of their danger or mindful of their remedy, as the Ship-maſter did *Jonah* in the midſt of that dreadful ſtorm, *What meaneſt thou O ſleeper, ariſe and call upon thy God, if ſo be that God will think upon us that we periſh not.* Times of fear and trouble are, or ſhould be times of prayer and paſſionate importunity, *Lord, in trouble have they viſited thee, they have poured out a prayer when* Jonah 1. 14. Iſa. 26. 16.

when thy chaſtning was upon them. In their affliction they will ſeek me early. Thoſe are very graceleſs wretches indeed who will not go to God for help, when they need it ſo much; thoſe that do not pray heartily at ſuch a time, it is to be feared that at other times they pray not at all. But to encourage our ſelves in this duty let us conſider, how acceptable our Prayers are unto God at ſuch times, and how beneficial to our ſelves.

Pſal. 50. 15. James 5. 13. 1. How acceptable they are to God, as appears by that in the Pſalms, *Call upon me in the day of trouble, I will deliver thee:* by St. *James*'s preſcription, *Is any afflicted? let him pray.* Gods power and providence is more acknowledged, and his goodneſs more eſteemed in a *Deliverance* than in a *Preſervation.*

Prov. 21. 31. Jerem. 9. 23. Hoſ. 13. 10. 2. Conſider how advantageous it will be to our ſelves; Our ſtrength and help lieth not in our own counſels, in our Purſes, our Policies, our Armies at Land, or our Fleet at Sea; but the *name of the Lord is* the only *ſtrong tower* for Perſons or States to fly unto; It *is not in the battle, the horſe or rider, but ſafety comes from God.* It is not in the State, *the wiſe man, nor the rich man, nor the mighty man, but judgment and kindneſs come from God.* When *Iſrael* had deſtroyed her ſelf, in God alone was her help, and he promiſeth to be her King. *God is a preſent help in trouble,* our extremity is the opportunity of the Divine Mercy. This *David* found, *in my diſtreſs did I call upon the Lord and cried unto my God: and he heard my voice out of his Temple.* This *Hezekiah* found, *did he not fear, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them.* This *Nehemiah, Daniel, Jonah,* and many others have found, *they cryed unto the Lord in their troubles, and*

Pſal. 46. 1. Pſal. 18. 6. Jerem. 26. 19.

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he delivered them out of their diſtreſſes. Neither is there any reaſon at all, that we ſhould doubt of the like good effect, if we pray to the ſame God, in the ſame condition, and with the ſame affections, as they did. I have not time to ſhew you particularly, and at large, how your Prayers muſt be qualified, if you expect they ſhould be ſucceſsful, I ſhall only mind you, *That God heareth not ſinners, that if you regard iniquity in your hearts*, live in the allowance of any Sin, God will not hear you for your ſelves, much leſs for others. In ſuch a caſe we only preſume upon God's favour, but do indeed provoke his diſpleaſure, while we continue impenitent and unreformed: we affront his Majeſty by our unhallowed ſacrifices, *The prayer of the wicked is an abomination to him*; to ſuch he ſaith, *when ye ſpread forth your hands I will hide mine eyes from you, yea, when ye make many prayers I will not hear: your hands are full of blood.* That our Prayers therefore may be effectual, we muſt ſee that our repentance be ſincere, humbly acknowledging *our wickedneſs and the iniquity of our Fathers*, our unthankfulneſs for mercies, for our peace and plenty, our civil and religious priviledges, our diſcontents, diſſatisfactions, and diſobedience under the beſt Governours, The moſt execrable crime, the barbarous murder which hath ſtained the memory of this day, the guilt and blemiſh whereof we ought to endeavour to waſh off, if poſſible, with the tears of godly ſorrow. In vain may we hope to ſee better days unleſs we can heartily lament *the ſin of this*, the ſins of all our days paſt, and reform our preſent miſcarriages, thoſe abominable vices which are inconſiſtent with any Religion, and therefore the greater reproach to ours, which not only pretends more to holineſs, but gives the ſtricteſt rules of life, not ſelling indulgences

Prov. 15. 8.

Iſa. 1. 15.

dulgences at any rate, not granting Abſolutions to any who do not as well forſake as confeſs their ſins, nor allowing any Penances ſhort of the mortification of their Luſts.

We cannot reaſonably expect any good return of our Prayers, unleſs they be attended with hearty reſolutions of amendment of life; It is not Faſting and Prayer, Alms and Prayer, Tears and Prayer, but Prayer and Holineſs, Prayer and a general Reformation that will avail. Repentance is the beſt argument to move God to Mercy, and a holy life is a continual interceſſion.

1 Joh. 3. 21, 22. *Beloved, if our hearts condemn us not, then have we confidence toward God; and whatſoever we ask, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.* It is good counſel for us, to be ſure, which *Zophar* gave *Job.*

Job 11. 14. *If iniquity be in thy hand, put it far away, and let not wickedneſs dwell in thy tabernacles. For then ſhalt thou lift up thy face without ſpot, thou ſhalt be ſtedfaſt, and ſhalt not fear.* There will be no fear, no danger where there is no guilt. Nothing but our ſins can alienate us from the favour and the protection of the Almighty; nothing elſe can defeat our Prayers, infatuate our counſels, weaken our endeavours, give courage and ſucceſs to our adverſaries. If our Religion have better effects upon us than theirs hath upon them; if it make us more righteous, more ſober, more godly, more charitable, more peaceable, more loyal, than theirs doth them, if it exceed theirs as much in its efficacy, as it doth in its principles, God will then eaſily be intreated for us, he will be ſure then *to be on our ſide*, and *we need not fear what man can do unto us.* We need not fear the ſubtilty, or the ſtrength of our Enemies, but we may hope upon good grounds, that the ſame Almighty

Almighty Saviour, who delivered this Kingdom and Church from that formidable and as it ſeemed invincible Armado in 88. That he that blew up the deep deſign of the Powder Plotters, and by a miraculous diſcovery did then preſerve our King, our Princes, Nobles, and the whole Parliament, and with them our *Liberties* and *Religion*, from a dreadful deſtruction; That he that hath ſo often diſappointed the confidence, defeated the counſels, laid open the moſt ſecret Plots of our Romiſh adverſaries againſt the lives of our Proteſtant Rulers, and the Being of our Proteſtant Religion; That he that brought order out of the greateſt confuſion of a Civil War, and a lawleſs Government, he that ſo powerfully and graciouſly reſtored our preſent Sovereign, recovered our *State* and *Church* from their deſolate ruines, and hath, by a no leſs wonderful providence, lately preſerved our King from ſo many deviliſh conſpiracies againſt his Crown and Life: I ſay we have good reaſon to hope that the God who hath hitherto delivered us, will ſtill do ſo, in our greateſt fears and perplexities; if we turn from our evil ways by repentance, and turn unto him by earneſt, and fervent Prayer. He will not caſt off his people, nor forſake his inheritance. Pſal. 94. 14.

Thus have I ſhewed you, that in our general Prayers for all Men, we are under an eſpecial obligation to pray for the Church and Country whereof we are a part; and I have directed you how to pray, how to ask, ſo that you may obtain: I muſt proceed to ſhew you in the next place, that as you are to pray for the whole body of the Kingdom, ſo more eſpecially for the *Head* and *Governour* of it, for the King as ſupream, and all Magiſtrates under him, and this my Text exacts of me. *I exhort firſt of all that Supplications, Prayers, In-*

terceſſions, and giving of thanks be made for all men for Kings and all that are in authority, whether they be good or bad; for the good, that God would be pleaſed to confirm and proſper them in their vertuous proceedings, and keep their *hearts ſound in his Statutes*; for the bad, *That he in whoſe hands are the hearts of Kings to turn them whitherſoever he will*, would convert and reform them by a mighty grace, that he would pardon their ſins, that he would ſubdue them to his obedience, over-rule them by his power, and reſtrain them from acting any thing either to their own, or the publick detriment. The Kings, whom the firſt Chriſtians were to pray thus for, were not only Heathens, without the Church, but bitter Enemies to it, and bloody perſecutors of it, for Idolatry, Cruelty, and Tyranny, *humani generis portenta*, the Monſters, the Prodigies of their time, and kind; yet theſe wicked Kings and Emperours muſt be prayed for, much more Chriſtian Princes, the *nurſing Fathers of the Church*; much more our own King in whoſe life and welfare we are ſo nearly concerned. Let us pray heartily for him, what we pray every day for him, *that he may alway incline to Gods will, and walk in his way*; beſeeching Him alſo, by whom Kings reign, to eſtabliſh his Throne, defend his perſon, direct his Counſels, and ſhew him the things that belong to his own peace, and the peace and ſecurity of his people. I ſhall give you ſome reaſons and motives to enforce this duty.

1. Such as are more general, to move us to pray for all Kings at all times.

2. Such as more particularly ſhould ſtir us up to pray for our own King at this time.

I begin with the firſt.

1. One great motive to pray for Kings and all in Autho-

Authority, is the motive in my Text, *viz. That we may lead a quiet and peaceable life in all godlineſs and honeſty.* The whole Kingdom ſhare in the well-doing and proſperity, and alſo in the miſcarriages and misfortunes, of a Prince; He is the light of his *Iſrael*, if he be quenched, nay if he be but clouded, or eclipſed, what darkneſs and confuſion, what diſcomfort and horrour preſently overwhelms the whole State! As the Sun, and Stars, are ordained in nature to give vigour and life to Trees, Plants and other ſublunary creatures; ſo is the face and countenance of Authority ſanctified by God for the cheriſhing and quickning, for the ſtrengthing and refreſhing, all the ſeeds of piety and religion, that are by our miniſtry ſown in the hearts of men. Their laws, their protection and their example have an influence upon *godlineſs* as well as *honeſty*; The power and Juriſdiction of Chriſtian Princes reaching the *Church* as well as the *State*. And however *Mariana* and other Jeſuites have determined, *ut nihil Princeps de religione ſtatuat*, excluding Kings from all Eccleſiaſtical government, and making St. *Peters* pretended ſucceſſour, the Pope, ſole Monarch here; yet if the high Prieſt had arrogated ſo much in *Davids* time, He himſelf had not ordered the courſes and attendance of the Levites as we read he did 1 *Chron.* 9. 22, 23. nor in *Hezekiahs* time, who himſelf appointed the ſervices of the Prieſts and Levites, and gave ſpecial order by Royal Edict, for the celebration of the great Paſſover, and that too at an unuſual time. Yea it might eaſily be ſhewed that the Sovereigns among all people, not only *Chriſtians*, but *Heathens*, have both claimed and exerciſed power over religious perſons, and in religious cauſes as well as others. The great Philoſopher tells us that the firſt

Mariana cap. 10.

2 Chron. 30.

Ariſt. Polit. l. 7. *c.* 8.

and principal thing in a Commonwealth is περὶ τὸ θεῖον δημιέλεια a care of religion; and in the Scriptures we find not only the Kings of *Israel*, such as *Moses*, *Joshuah*, *David*, *Solomon*, *Asa*, *Jehoshaphat*, *Hezekiah*, *Josiah*, &c. but the *King of Babylon*, and *Darius* the *Persian*, publishing their Edicts to and fro about the worship of their false Gods, and of the true God also. Neither did the Emperours by submitting to Christianity suffer any diminution in this part of their Royalty; witness *Constantine*, who honoured Bishops very highly, and yet he reserved to himself the power of purging the Church from Idolatry, and establishing the worship of God, by his own Imperial Edicts. Witness *Jovinian*, and *Theodosius*, who by their own immediate Acts, restored and reformed the pure religion, which *Julian* and *Valens* had so much corrupted, and destroyed: Witness *Justinian*, who established the Code of the Universal Church, consisting of the Canons of the four first General, and five ancient Provincial Councils, and commanded them to be kept as Laws. I cannot stay here to give more instances of this nature, seeing what hath been said already doth sufficiently shew that Kings and Magistrates have a great influence upon the Church, upon our living *godlily*, and therefore are to be pray'd for as such who may and do contribute very much either to the destruction, or to the defence of the Faith, *the true Religion*. I need not tell you what a necessary dependance all the civil interests of a Nation have upon their *Head* and *Governour*; nor have I time to shew you what glory the honour of a Prince reflects upon his people, what protection and security they have in his power, his Wisdom, his vigilance and his goodness; I can only tell you, that his good is a common good, and therefore to be prayed for as well for our own

Euseb. l. 2. de vit. Constant. c. 1.

Theod. l. 5. 20.

Novel. Constit. 131.

own ſake as his, *that we may lead quiet and peaceable lives in all godlineſs and honeſty.* That is the firſt motive to pray for Kings, becauſe the general ſafety, peace, proſperity, and piety of a Nation depends ſo much upon them. A further encouragement to this duty,

2. In a ſecond place may be this, *viz.* That the prayers and piety of *Subjects* do very much contribute to the procuring and preſerving of good *Kings* and *Magiſtrates.* As for the iniquity and irreligion of a people God many times juſtly deprives them of a good Prince by ſuffering him to fall into ſin and miſchief, which was the caſe of the incomparable *Joſiah:* So by religion and righteouſneſs is a Nation exalted, and a Throne eſtabliſhed. If *the wicked be taken from before the King, his Throne ſhall be eſtabliſhed in righteouſneſs.* If the prayers of ſingle perſons are ſo prevalent for themſelves and their friends, what great things may we expect from the united devotions of many good men in behalf of a perſon whoſe good redounds to many, and whoſe happineſs is a publick benefit? As you have heard.

2 Kings 23. 25.

Prov. 25. 5.

If prayer in ſuch a caſe do not move God, to convert a King from all ſin, and make him do all the good which is in his power; yet we may hope it will, at leaſtwiſe, obtain that reſtraining grace for him which will keep him from being worſe, and hinder him from doing that evil to himſelf or the publick which before he was inclined to.

We are apt to impute the ill management of things and the evils that enſue thereupon, to the weakneſs or wickedneſs of *Kings*, which perhaps may more juſtly be charged upon the ſins, the profaneneſs and indevotion of the *ſubjects*, which very often provokes God to withdraw his guidance and direction, his grace and aſ-

ſiſtance

ſiſtance from Princes, giving them up to be ſwayed by ill counſel, to be overpowered by temptation, to be drawn by their own luſts and paſſions to commit ſuch folly and wickedneſs, as becomes a plague, and a ſcourge, to a ſinful people.

Pſalm 106. 32. For the *peoples ſake it went ill with Moſes when he ſpake unadviſedly with his lips.* *Davids* ſin in numbering the people was but a judgment executed on 2 Sam. 24. 1. them for their own wickedneſs, *The anger of the Lord was kindled againſt Iſrael,* (for their ſins no doubt) *and he moved David againſt them to ſay, Go number Iſrael and Judah.*

To inſtance in the caſe which was too much our own, It was the peoples ſin, and not his ſurely, which provoked God to deliver up the beſt of Kings into the hands of bloody and deceitful men, to be abuſed and vilified, and afterwards murthered by them; If his good ſubjects had ſpent as much time in ſerious *prayer* for him as thoſe hypocritical Traytours did in their mock *devations*, we might happily have enjoyed him longer.

3. We are to pray for Kings, becauſe it is the only way the generality can do them ſervice in. Thoſe that cannot help them by their counſel, nor their Purſes, may by their prayers. This way the charity and kindneſs of the pooreſt *Cottage* may viſit and relieve the *Court* it ſelf, and the greateſt King may be indebted for his preſervation, his life, his health, the ſucceſs of his affairs, to the *prayers* of his meaneſt Vaſſal.

4. Chriſtian prudence directs, and Chriſtian charity inclines us to pray moſt for ſuch as moſt need it. Now there are none in many reſpects more indigent and neceſſitous than the greateſt *Princes* and *Potentates*, none that need *prayers* and *interceſſions* more than they,

and

and that 1. In respect of their great duties, 2. Their manifold temptations, 3. Their numerous enemies, some in one way, and some in another, projecting against them.

1. Their duties are great and difficult; It is a very hard matter to rule well; a great deal of Wisdom, a great deal of study and care, of strength and industry is required to make a good Governour. The Master or Ruler of a Family, a little Commonwealth, as *Aristotle* calls it, hath a great deal more to do, a great many more solicitous thoughts about him, a great many more troublesome businesses upon his hands, than one of a single, though a dependent, capacity ordinarily hath. The Governour then of a Kingdom which contains not only many Families, but many Corporations and Cities, will find the cares and troubles of provision and protection to encrease and multiply proportionably. *Epicurus*, who would by no means deny the being of a God, yet disowned his providence, and he did it with some shew of complement and civility, pretending that it must needs be a great interruption of his ease and tranquillity to concern himself in the government of the World, the ordering, guiding, controuling, disposing of things so much below himself. In this indeed he bewraies a very erroneous, a very unworthy conception of the Supream Ruler of the World, as if the ways and actions of the most perfect Being were subject to the same streights, confinements, and fatigues, as ours are; whereas his wisdom knows all things without so much as the labour of discourse, and his power can do all things without Stratagem, or contrivance. But the Gods of the Earth, 'tis true, *Kings* and *Magistrates*, who in many things not only represent, but resemble the God of Heaven, in this are very unlike him.

him. They do not attain their Wiſdom without diligent ſearch, experience and obſervation, nor employ either it or their power without much toil and diſturbance. And how great ſoever the wiſdom and power, the skill and activity of ſome *Kings* may be to facilitate and lighten the duties and burthen of their Empire, we know to whoſe bleſſing they are indebted both for the
2 Sam. 22. 40. one and the other, even to that God who gave *Solomon* an underſtanding heart to judge his people, and girded *David* with ſtrength to battle, to ſubdue thoſe under him, who roſe up againſt him.

Now ſeeing theſe great bleſſings of Heaven are obtained, and continued to Kings ordinarily by Prayer; therefore, in this reſpect, they need our prayers more than any others do. They do ſo alſo,

2. In reſpect of their temptations; their infirmities being the ſame with other Mens; their checks and reſtraints leſs powerful, their miſcarriages of a publick influence: The Devil the great enemy of all good will ply all his advantages againſt them; the World lays all her baits before them, ſhews them all her glory at once, ſhe will not let them want any ſupplies for their luxury, any inſtruments for oppreſſion and cruelty, any furniture for Pride and Vanity, nor any flatterers to colour and extenuate their Vices, and ſhew them only the fair ſide of themſelves. Seeing then they are eaſily betrayed into ſin, they muſt needs want great ſupplies and ſuccours of the Divine Grace, to repel their temptations, to ſecure their innocency, or to pardon their errours and exorbitances, and conſequently many prayers to obtain this Grace, to help them in their need.

3. They are ſurrounded with many enemies, and expoſed to many dangers: The height of their glory raiſeth

raiſeth as much envy as admiration, and makes them more obnoxious to the fury and violence of every ſtorm: How many ambitious and aſpiring minds ſeek to greaten themſelves by their diminution? How many diſcontented ſpirits, *Sons of Belial*, impatient of the Yoke, are trying all ways to throw off their rule, and if they cannot advance themſelves, to bring them down and lay all level? How many deſperate Fortunes hope to repair themſelves by a Kingdoms downfall?

We our ſelves have ſeen all this ſadly exemplified, and we can make no defenſe, for the future, equal to the danger, without engaging his help by our prayers, *who giveth ſalvation unto Kings, and ſheweth mercy to his anointed.* Pſal. 144. 10.

5. We are obliged to be more inſtant and importunate in our prayers for Kings, becauſe this is the moſt lawful, and righteous way of remedying what is amiſs in them, and of redreſſing our grievances; if we ſuffer by them, we are not allowed to lift up our hand againſt them though it be in the maintenance of our own right. Gods guard ſecures them, more than their own: *Touch not mine anointed.* Though *David* himſelf had a fair Title to the Crown, yet his heart ſmote him but for cutting off the skirt of *Sauls* garment, and we know afterwards he cauſed the poor *Amalekite* to be ſmitten to death for having a hand in his blood, though he could not ſo properly be ſaid to *kill*, as to *diſpatch* him, or in our ordinary way of ſpeaking to put him out of his pain, which in ſome caſes would rather have been interpreted a kindneſs, than a cruelty; but this he did, no doubt to ſhew how ſacred and inviolate the perſons and lives of Soveraign Princes ought to be. Nay we are not allowed ſo much as to lift up our tongues 1 Chron. 16. 22. 2 Sam. 1.

against them in any murmurous complaints. Eccleſ. 8. 4. *Where the word of a King is, there is power, and who ſhall ſay to him what doſt thou?* It is not only intolerable inſolence, but impiety in ſome caſes to tell them of their faults. Job 34. 18. *Is it fit*, ſaith *Elihu*, *to ſay to a King thou art wicked, and to Princes ye are ungodly?* And as we muſt not ſpeak evil to them, ſo neither muſt we ſpeak it of them behind their backs. We muſt not *reproach the footſteps of Gods anointed*, Pſal. 89. 51. nor ſpeak *evil of the ruler of our people.* Exod. 22. 28. Nay the prohibition reacheth further ſtill, and doth not only reſtrain us from expreſſing our diſlikes of them and their government, but from conceiving if poſſible, at leaſt wiſe from harbouring or cheriſhing any ill opinion of them in our own breaſts. Eccleſ. 10. 20. *Curſe not the King, no not in thy thought.*

They are accountable to God and to none but him for their miſdemeanours; thoſe who arraign them at any other Bar invade the Divine Authority and do encroach upon *Gods* Prerogative as well as the Kings, by a bold and daring impiety: But it concerns us therefore the more to have recourſe to God, to ſeek relief from him by prayer, humbly beſeeching him to give the King his judgments, to guide and direct him in all his ways, Iſa. 60. 17. *to make his Officers peace and his exactours righteouſneſs*; and this we muſt pray too with ſubmiſſion to Gods will, and patiently waiting for his help, rejoycing the mean while in the teſtimony of our conſciences, that we have uſed no indirect means to help our ſelves.

I have propounded theſe arguments, in ſtead of many more, to ſhew the reaſonableneſs of this Chriſtian duty of *praying for Kings and all that are in Authority*: I ſhall now only add this to what hath hitherto been

been ſpoken in a more general way, *viz.* That our preſent circumſtances are ſuch as do furniſh ſome peculiar motives to this duty of praying for our own *King*: As firſt of all,

1. The great danger that he is in.

2. The great need we have at this time of his fatherly care and prudent conduct.

1. We cannot but apprehend him to be in great danger; becauſe thoſe pernicious deſigns, againſt his *regal perſon and government*, ſeem yet to be but in part diſcovered; becauſe his enemies are ſuch as pretend they have Right and Religion on their ſide, A power to diſpoſe of the Crowns and Lives of Princes, to abſolve Subjects from all Oaths of Allegiance, to make *Rebellion* and *Treaſon* not only *Lawful*, but *Meritorious*: We muſt needs, I ſay, have very ſad and ſerious apprehenſions of the Kings danger, when we conſider that he is encompaſſed with ſuch Malignant enemies, whoſe *Craft* and *Policy* envenoms their *Cruelty*, whoſe very *Religion* is more formidable than Pagan *impiety*, and their Church in the worſt ſenſe *terrible as an army with Banners*. It concerns us therefore moſt heartily to commend him to his Almighty and gracious protection, *who giveth great deliverances to his Kings, who diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterprize; whoſe eyes are upon the ways of man and he ſeeth all his goings; before whom Hell is naked and deſtruction hath no covering: humbly beſeeching him to bring to light the hidden works of darkneſs, and to take the wicked in the devices that they have imagined; to cloath all his enemies with ſhame*, and to grant *that upon his own head his Crown may long remain, and flouriſh.* Pſal. 18. 50. Pſal. 33. 10. Job 34. 21. Pſal. 132. 2. Pſal. 10. 2.

2. We have a great deal of reaſon to pray for our King at this time; becauſe we never ſtood in more need of a wiſe and Religious Prince, *to feed us according to the integrity of his heart, and to guide us by the skilfulneſs of his hands, to ſearch out a matter*; to dive into the depth of our enemies treachery, to ſee through their pretences, and to fruſtrate the counſels of wicked and malicious Men; to diſtinguiſh between his truly Loyal, Honeſt, peaceable Subjects, and thoſe who only flatter with their lips whilſt War and Malice is in their Hearts; to weigh counſels, and actions, and to proceed in ſuch methods of Policy, as are moſt likely to ſecure the great intereſts of *Church* and *State*. The Characters, which in Scripture are given of *Kings* and *Magiſtrates*, ſhew us what great bleſſings they are to a Nation in times of fear and perplexity, of diſtreſs and calamity. They are called *the ſhields of the earth*, *the arms of a people* to bear them up, and lead them, *The corners of a State*, *Paſtors*, *Angels*, *Fathers*. All which ſpeak them our *Guides*, our *Guardians*, our *Strength*, and *Safety*, as well as our *Crown* and *Glory*: Wherefore in theſe dangerous and threatning times, now ſo many have *openly declared their ill will to this our Sion*; ſo many *Tobiahs* and *Sanballats* malign our Peace and Proſperity; ſo many *Zeba's* and *Zalmunna's* are ready to take to themſelves the houſes of God in poſſeſſion, we cannot but in ſome meaſure be ſenſible of the great bleſſing of a Proteſtant King, of one who tenders our *Religious*, no leſs than our *Civil* intereſts, and hath hitherto been *a nurſing Father*, as well to the *Church*, as to the *State*; and conſequently we muſt needs apprehend that we have a great deal of reaſon to pray for the life and welfare of ſuch a King, for Gods gracious Providence over him, and

Pſal. 78. 72.

Pſal. 47. 9.
Ezek. 31. 17.
Judges 20. 2.
Iſa. 19. 13.
Iſa. 44. 28.
2 Sam. 14. 15.
Job 29. 15.

and for the continuance of his fatherly care over us; that he may be bleſſed with ſuch *Counſellors*, and we with ſuch *Magiſtrates* under him, as may always be zealous for the rights of *God* and *Cæſar*, as may ſtudy to ſecure the *Kings* juſt power and dominion by *countenancing*, *encouraging*, and *advancing* that *Holy Chriſtian Faith*, which produceth *Love*, *Peace*, and *Good-will* among Men; which teacheth us to be *meek* and good natured, to be *gentle* and *kindly affectionated* one towards another; to be *ſubject* to *Principalities* and *Powers*, to *obey Magiſtrates*, and *to be ready* to every good work.

I need not ſay much of our preſent exigencies, we cannot but perceive them; and I am as unwilling to raiſe *cauſeleſs jealouſies*, as to contribute any thing to a *careleſs* and *irreligious ſecurity*. I only ſuggeſt this, that if Kings have a great influence upon our *Peace* and *Tranquillity*, the practice of *Honeſty* and *Piety*, (as you have heard they have) that there is more cauſe than ordinary that we ſhould pray heartily for our King in theſe ſinful and dangerous times, that God of his infinite goodneſs and mercy would *ſave both him and us out of the hands of our enemies, that we may ſerve him without fear in holineſs and righteouſneſs before him all the days of our lives; that glory may dwell in our land, and all nations may call us bleſſed.*

And ſeeing God hath already been pleaſed *to do great things for us whereof we are glad*, we muſt not wholly paſs by that part of my Text which calls for our gratitude, *our giving of thanks*, but offer unto God the *ſacrifice of praiſe*, as well as *of prayer*, bleſſing God for the experience we have had of his goodneſs and patience in ſparing us hitherto, and for thoſe ſignal pledges he hath been pleaſed to give us of his favourable

[illegible] *to cast off his people and forsake his inheritance*, which he hath done by dispersing many of the clouds which have gathered very thick over us, and often threatned us with an imminent destruction; by *lightning our darkness* and shining upon us in so many intervals of mercy, by warning us so graciously of our danger, by making these Plots visible and apparent, which were thought too subtle to be discerned, and believing our incredulity with so many repeated and convincing evidences, thereby preparing us [illegible] to avoid or to bear the stroke; insomuch, [illegible] we will not, with a careless and obstinate stupidity, *put the evil day far from us*, or meet our ruine, we may fairly escape it; Whereas God might justly have surprized us in our security, and overwhelmed us in a suddain and inevitable calamity, *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*

Psal. 94. 14.

Psal. 107. 43.

I have not time to specify the circumstances of Gods great goodness to us, in discovering so much of the late horrid Conspiracy against the *Sacred* life of our *Second Charles*, and against that Holy Religion which is at once the *Support* and *Glory* of his Empire. I shall only exhort you to magnify the name of our good God, *who is worthy to be praised, O give thanks to the Lord, for he is good, for his mercy endurith for ever. Blessed be the Lord God of Israel who only doth wondrous things: and blessed be his glorious name, for ever; and let the whole earth be filled with his glory: Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen.*

1 Chron. 16. 34.
Psal. 72. 18, 19.
Psal. 106. 48.

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